HISTORIAN'S OFFICE
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."—EZEKIEL 37: 19.

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THE CHURCH AND KINGDOM OF GOD.

THE Christmas season brings to mind the mission and teachings of that Divine man whose birth into the world is now commemorated. His forerunner proclaimed, concerning His advent, "The kingdom of heaven is at hand!" The enemies of Christ and His cause declared this to be treason against imperial Rome. And the cruel death to which the Messiah was put followed the accusation. Yet the Kingdom that was announced by the Baptist and the Nazarene, was in no sense inimical to any earthly government, but tended to make its adherents better citizens and more useful to the state because of their attachment to the Church and Kingdom of God. They were to "render unto Cæsar the things that were Cæsar's" while they "rendered unto God the things that were God's."

It is the same in the restoration of the church and kingdom in the latter days, preceding the second advent of the world's Redeemer. It is again announced that "the Kingdom of heaven is at hand," and as a preparatory work the Church of Jesus Christ of Latter-day Saints has been organized, by Divine authority and commandment. And history repeats itself in the old cry of "treason" and the charges that the "Mormon" organization is imperium in imperio. Yet it does not attempt to exercise the powers of a secular government, but its influence and effects are to strengthen and promote fidelity to the law and loyalty to the nation where its followers reside.

The phrase "church and kingdom" is frequently used by speakers and writers in reference to the system called "Mormonism." It is solely an ecclesiastical organization. It is separate and distinct from the state. It does not

interfere with any earthly government. Its members, however, are also citizens, entitled to the same rights and privileges as other persons who are not of their faith. Its officers are not deprived of anything appertaining to citizenship in consequence of their ecclesiastical calling. Their duty to God is not incompatible with their duty to their country; on the contrary, the former implies and emphasizes the latter.

The religion of the Latter-day Saints relates to present conduct as well as future happiness. It influences its votaries in everything that affects human character. It is for the body as well as for the spirit. It teaches people how to live and act in this world that they may be prepared for the realities of the world to come. The Church, therefore, instructs in things temporal as well as spiritual, so far as they relate to the Church, its properties and institutions and the association of its adherents. But it does not infringe upon the liberty of the individual or encroach upon the domain of the state. The free agency of man is a fundamental principle which, according to the tenets of the Church, even God Himself does not suppress. Therefore the Church does not dictate a member's business, his politics or his personal affairs. It never tells a citizen what occupation he shall follow, whom he shall vote for or with which party he shall affiliate.

In the case of such Church officers as are expected to devote their time and talents constantly in its service, and upon whom it depends for the prompt performance of such obligations, it requires that they shall, before entering into secular pursuits that would prevent them from attending to their Church duties, first acquaint their presiding officers with their desires and obtain permission to carry out their intentions, in order that no confusion or failure in the order and work of the Church may be occasioned thereby. This requirement necessarily extends to the acceptance of political office, but not to the choice of party or the liberty to engage in such political or other activity as would not interfere with the services due to the Church. Every officer as well as member of the Church is entirely free as to political opinion and action, and may resign any position that is in restraint of perfect liberty.

The early settlement of Utah by the Latter-day Saints or "Mormons" was the result of persecution and hostility to their religion. The Church leaders were the Pioneers in this colonization. They directed the movement and the work of founding and building cities and industries, for the formation of a new commonwealth. When the Territory was organized by Congress they were placed in public office as the logical and fitting incumbents. The President of the Church, the leading pioneer, was appointed Governor by the President and Senate of the United States. Other prominent Church leaders received civil appointments, and the most active Church officials, being engaged also in promoting secular improvements, were elected to territorial and civil positions. This condition of affairs fostered the notion that "Mormonism" united church and state. The unanimity that prevailed in the choice of these public servants while the people of Utah were practically of one faith and party, further favored the impression abroad that they voted as they were required by the Church. But the ecclesiastical and political systems were kept distinct, and their affairs were separately conducted and maintained.

It does not follow, because a man who is elected to a national, state or

municipal office is also a minister of religion, that a union is formed between Church and state. And if there is anything of that nature in the case of an ecclesiast in one of the orthodox churches holding a political office, it is different with the officials of the "Mormon" Church, who, as a rule, follow secular pursuits for their livelihood and engage in business like other citizens. They do not form a separate class even among their co-religionists, but the Priesthood of the "Mormon" Church is held by the large majority of its male members. And the Church exacts no special duty from any person who is elected to a political office nor imposes upon him any requirements that conflict with those of his secular oath or obligation. It interposes nothing between him and his full fidelity to the government which he is elected to serve.

There is no such thing as "the oath of an Apostle," or "the oath of an Elder," or of any other officer in the "Mormon" Church. Nor is any person belonging to it required to take an oath, obligation, covenant or agreement against or to the injury of any government under the sun. All statements to the contrary are mistakes or wilful untruths. The Church and Kingdom of God promotes obedience to the laws of the land, and recognizes the national Constitution as of Divine origin, in that it was framed by wise men raised up by the Almighty for that very purpose. Its principles are to be upheld, and the authority it confers is to be respected and sustained by every Latter-day Saint. This has been taught in the Church from the beginning, in public and in private, and is established as one of its "Articles of Faith." Such statutes as at any time were resisted by "Mormons" were opposed because they were believed to be contrary to the constitution, and were tested in the manner provided in that sacred instrument. The result has been acquiesced in, at the cost of much humiliation and suffering to many individuals.

The Bible, which is one of the written standards of the "Mormon" Church, teems with predictions and promises of the establishment of Divine rule on the earth; of the advent of a reign of righteousness extending over all the face of the globe. Christ is to be King and all nations and peoples are to serve and obey Him. That is to be the Kingdom of God in very deed. The Church of Jesus Christ of Latter-day Saints is set up preparatory to that Kingdom. Its Gospel is "the gospel of the kingdom." Its principles, ordinances, authority and gifts are of heavenly origin. It is therefore the spiritual "kingdom of heaven," bearing within it the influence and power that are to open the way for the fulfilment of the prophecies concerning the universal dominion of the Son of God. Church members are commanded by Divine revelation, to "be subject unto the powers that be, until He comes whose right it is to reign." They are thus enjoined by the same authority: "Let no man break the laws of the land, for he that obeys the laws of God hath no need to break the laws of the land." The twelfth article of faith, taught to children in the Sunday schools, to the young people of both sexes in the Mutual Improvement Associations, and to all communicants in the Church is: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

The courts of the Church are entirely ecclesiastical. They adjudicate between Church members in matters of dispute and in the promotion of Church discipline. Litigation among them is deprecated, and it is deemed wrong for

brother to go to law against brother. But no penalty is enforced other than disfellowshipment, or excommunication as the extreme punishment. The courts of law are recognized in their secular capacity, and their decisions are honored and observed.

Sermons, dissertations and arguments by preachers and writers in the Church concerning the Kingdom of God that is to be, are not to be understood as relating to the present. If they are so presented as to convey the idea that the dominion to come is to be exercised now, the claim is incorrect, no matter by whom set forth, because it is in direct conflict with Divine revelation to the Church. Such opinions do not weigh at all when placed in the scales against the word and command of Almighty God.

The Church and Kingdom of God does not use any compulsion over the souls of men. Nor does it claim any right to do so. The Priesthood which it bears is Divine authority to administer in behalf of Deity in the truths and ordinances of salvation. Those who hold it are warned against seeking to exercise unrighteous dominion, and instructed that it can only be maintained "by persuasion, by longsuffering, by gentleness and meekness and by love unfeigned." The presiding authorities therein regulate the affairs of the Church by "common consent," and their jurisdiction is within, and not without, its ecclesiastical limits. Every member of the organization in every place is absolutely free as a citizen, and is not restrained of any liberty enjoyed by non-members.

The attitude of this Church toward other religious societies is thus clearly set forth in the eleventh article of our faith: "We claim the privilege of worshiping Almighty God according the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." In this spirit we act toward all the nations and kingdoms of the world. We have no quarrel with any of them. In proclaiming "the kingdom of heaven's at hand," we have the most intense and fervent convictions of our mission and calling, and intend to stand by them under all circumstances and conditions. But we do not and will not attempt to force them upon others, or to control or dominate any of their affairs, individual or national. We regard all people as the children of the Eternal Father, and therefore as our brothers and sisters. We seek their welfare, we endeavor to enlighten them, we desire their happiness, progress and salvation. We abhor tyranny, we resent oppression, but we do not believe in retaliation for real or supposed injuries. We seek to enjoy and exercise the spirit that inspired the world's Redeemer who, we believe, will eventually be its King. And with that feeling we proclaim that the motto of this Church and Kingdom of the latter days on this Christmas day in the year of our Lord 1903, is, as of old, "Peace on earth, good will to man!"

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

THE man who gives himself up to the service of his appetites, the man who the more goods he has the more he wants, has surrendered himself to destruction.—THEODORE ROOSEVELT.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XX. TITHING AFTER THE CAPTIVITY.

During the period passed by the Jews in captivity, they doubtless became lax in some of their religious observances; but about 536 B.C., Cyrus proclaimed that he was "charged" to build Jehovah a house at Jerusalem, and he offered facilities for the Jews to return.

Accordingly, when the chief of the fathers of Judah and Benjamin, and the priests and the Levites prepared to leave, those remaining in Babylon "strengthened their hands with" gifts. Cyrus himself gave back the vessels which Nebuchadnezzar had taken from the temple: "all the vessels of gold and silver being 5,400;" so that when the offerings of the king, his counsellors, and his lords, and all Israel present were weighed for the house of God at Jerusalem, the treasure amounted to "650 talents of silver, 100 talents of silver vessels, 100 talents of gold, 20 bowls of gold of 1,000 darics, and two vessels of fine copper precious as gold."

On their arrival in Jerusalem, "some of the chiefs of the fathers offered freely for the house of God, to set it up in his place. They gave after their ability," 61,000 darics of gold, 5,000 pounds of silver, and 100 priests' robes. We read also of a subsequent burnt offering, by returned captives, of twelve bullocks for all Israel: ninety-six rams, seventy-seven lambs, and twelve he-goats for a sin offering.

When the seventh month was come, the people "gathered as one man to Jerusalem," built the altar of the God of Israel, and restored the continual daily burnt offering and other customary offerings as well for the feasts as for "every one that willingly offered a freewill offering unto the Lord."

The rebuilding of the temple having been stopped for awhile, the work was again favored, by king Darius, who ordered, that of the king's goods, expenses should be given to the builders. "And that which they have need of, both young bullocks, and rams, and lambs, for burnt offerings to the God of heaven, wheat, salt, wine, and oil, according to the word of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons."

The house accordingly was finished, and the dedication kept with joy, the people offering at the dedication 100 bullocks, 200 rams, 400 lambs, and, for a sin offering, twelve he-goats; after which "they set the priests in their divisions, and the Levites in their courses, as it is written in the book of Moses."

The book of Ezra represents the worship of Jehovah restored, and the priests and Levites settled in their offices; but no mention is made as to how they were to be permanently supported. We read again of tithes, however, in the book of Nehemiah, and in the prophecy of Malachi, who, by some, is thought to have been Nehemiah's contemporary and assistant in the work of reformation.

The prophet Malachi rebukes his contemporaries sharply for their defection

from the law. He charges the priests with despising God's name in offering polluted bread upon the altar, and in offering the blind, the lame, and the sick, for sacrifice.

Furthermore, in reference to tithes, the prophet's words are still more drastic; and he calls the people "robbers" for withholding them. "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And almost the last words of Malachi are, "Remember ye the law of Moses my servant."

In view of these exhortations, it is satisfactory to observe that Nehemiah himself gave to the treasury 1,000 darics of gold, fifty basons, and 530 priests' robes. "Heads of fathers' houses gave 20,000 darics of gold, and 2,200 pound of silver, whilst the rest of the people gave 20,000 darics of gold, 2,000 pound of silver, and sixty-seven priests' robes.

Later on we have that remarkable gathering, when the children of Israel "assembled fasting, and with sackcloth and earth upon them"; at the conclusion of which they "entered into a curse, and into an oath to walk in God's law, which was given by Moses the servant of God." The principal features of the oath were: not to marry heathens, nor purchase on the Sabbath; that they would leave the land to rest in the seventh year, and not exact debts. "Also," . . . "we made ordinances for us to charge ourselves yearly, with the third part of a shekel for the service of the house of our God. . . . And we cast lots . . . for the wood offering . . . to burn upon the altar . . . and to bring the firstfruits of our ground, and the firstfruits of all fruit, year by year, unto the house of the Lord; also the firstborn of our sons, and of our cattle, . . . and the firstlings of our herds and of our flocks, . . . and the firstfruits of our dough, and our heave offerings, and the fruit of all manner of trees, the vintage and the oil, unto the priests . . . and the tithes of our ground unto the Levites . . . and the Levites shall bring up the tithe of the tithes unto the house of our God . . . and we will not forsake the house of our God."

Once more, we read that when the city wall was to be dedicated, the Levites were brought to Jerusalem, where they "offered great sacrifices, and rejoiced." "And on that day were men appointed over the chambers for the treasures, for the heave offerings, for the firstfruits, and for the tithes, to gather into them, according to the fields of the cities, the portions appointed by the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited."

How far, then, do these passages from the Old Testament illustrate the Mosaic laws concerning tithes and offerings?

We may notice, in the first place, that after the arrival of the Israelites in Canaan, the divine law was speedily put in force as a working institution. This included the rules for the devotion of tithes and offerings; and various intimations imply, that the obligation of such tithes and offerings was actually and strictly recognized.

A central place of worship was established and sustained, whither the tribes went up to the feasts; in connection with which we read of priests and Levites by tens of thousands: or (if we add their families), even by hundreds of thousands. These included not only those who waited about the altar, but the educational or teaching staff of the nation, as well as judicial officers, represented by judges and magistrates. To these persons were given several cities and their suburbs wherein to live, but their appointed means of support was a tithe of the increase of the land, and of cattle, with other offerings of the people. No other opportunity of obtaining a livelihood remained to them; for the tribe of Levi was not reckoned when the land was divided. Regard, therefore, for the maintenance of the law, such as we have seen exemplified from time to time by the whole nation, to say nothing of civil advantages brought to the people by the Levites, forbid us to think that the people, under ordinary circumstances, defrauded the Levites of the portion assigned them by God.

We may further observe that the law of Moses not only proved practicable, but, so far as tithes and religious offerings are concerned, we do not find it complained of as burdensome or oppressive, not even when, to pay Persian tribute, the people had mortgaged their lands. Nor do we read during all the centuries in which tithe-payment was observed as a working institution, of any request being made that the tithe should be repealed or lessened. Even the heretical Jeroboam (if we rightly understand the words of Amos) does not appear to have interfered with the payment of tithes for religious purposes.

Later on, when the people fell away to the worship of false gods, or were oppressed under a foreign yoke, we see how, in their times of humiliation, they took upon themselves afresh to observe the law of Moses, including tithes, always reverting to the Pentateuch as their standard of right living, but never questioning their obligation as to religious payments in general, or the proportion prescribed. It seems clear that some of the people did not come up to the required standard during the reign of the wicked Ahaz, nor about the time of the return from captivity when Malachi reproved such defaulters as "robbers of God." But these episodes seem to have been exceptions, and not the general rule.

Putting together, therefore, what we have thus far learned of our subject, we conclude, that as we have seen various other nations, such as the Babylonians, Carthaginians, Greeks, and Romans, dedicating a tenth of their income and spoils to their gods, so the people of Israel, from their settlement in Canaan, to the end of the period covered by the Old Testament did likewise; the proportion payable by the Israelite being a tenth applied to the use of the ministers of the sanctuary, and other tenths and offerings as prescribed by the law of the Pentateuch.

PRESIDENT DUNFORD of the Nottingham conference reports eight baptisms this week. He also says: "Our district meeting at Leicester on the 17th was a pronounced success. Two enjoyable services were held, attended by about 200 people, 75 or 80 of whom were investigators. A great degree of our Father's Spirit was with us. The only unpleasant feature was the illness of Elder Cox."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 21, 1904.

EDITORIAL.

THE PURPOSE OF GATHERING.

ALTHOUGH emigration is not preached by the Elders of the Latter-day Saints, and in some cases those who desire to connect themselves with the body of the Church in Utah are positively counselled not to emigrate, nevertheless many imagine that they are possessed of the true spirit of gathering and that the only proper course for them to pursue is to sell all that they have at a sacrifice, give up their trade or business, and hasten to the "valleys of the mountains" as speedily as possible. They do not realize the hardships of a new country, and, in spite of the testimonies of those who know and have the welfare of the Saints at heart, they refuse to believe that the emissaries of evil, that vice and crime, Sabbath-breaking, envy and a host of other sins are to be found in Salt Lake, just as much as anywhere else on the face of the earth. In fact, the temptations of Satan and his efforts to destroy the faith of the Saints reach their climax almost under the shadows of the Temple, and not in the world.

The population of Salt Lake City is about 75,000 souls, almost equally divided between Mormons and non-Mormons. Allowing the reasonable average of five to a family, there would be 8,000 Latter-day Saint homes in the city. Last year the European mission emigrated upwards of 800 Saints to America. Of this number nearly seventy-five per cent went directly to Salt Lake. Very few of them, proportionately, had either capital or a good trade to their credit. There was absolutely nothing for them to do but to wait and wait, until something should turn up by means of which they could earn a livelihood and make a new home. The people of Salt Lake may be kind and benevolent, but this temporarily unemployed population is a drain upon their resources that continues year after year, and the immigrants should remember this fact. Many become discouraged because the rosy pictures of their imagination fail to materialize. They blame the Gospel, when the fault lies in themselves. They become cold in the faith and then they apostatize. Just as seasoned lumber is required in the construction of a solid edifice, so seasoned Saints are necessary for the building up of Zion—men and women who are rooted and grounded in the faith, and who cannot be tossed about by every wind of doctrine or every adverse circumstance.

Do our people pause to consider the requirements of the Church in the

world? To-day it stands in need of faithful, prayerful Latter-day Saints, who live the principles of their religion, just as much as it needs the services of the traveling ministry. The world needs their example; the branch needs their services, their tithes, their influence. And it is because these Saints, who are of infinitely more use here than they are in America, are in such a hurry to get to Zion that our local branches and organizations are constantly depleted and are kept in a struggling condition. Too often those who are the best tithe-payers, the most faithful in the performance of their religious duties while they are striving to accumulate enough to take them to the Rocky mountains, just as soon as this object is accomplished and prosperity begins to visit them in their new homes, commence to lose all interest in the Gospel.

One of the first great lessons that a Latter-day Saint has to learn is obedience to divinely constituted authority. It is the privilege and the duty of that authority to counsel and advise. No Saint should think of emigrating without consulting the president of the branch in which he has membership, the traveling Elders in whose district he is located, the president of the conference to which he belongs, and he will invariably be safe if he takes the advice of these men. On the other hand, it is an equally certain proposition that, disregarding the counsels of the priesthood, he can never be prospered.

The motive for emigration should also be prayerfully considered by every Saint who purposes leaving his native land. Is it for personal pecuniary gain, or is it for the Gospel's sake? There is nothing in the Gospel that stands in the way of any betterment of temporal condition, but this should not be the first great object of existence. Never were the Savior's words "seek ye first the Kingdom of God" more applicable than at the present time. No one ever sought to make a home among the Saints simply for the sake of the loaves and fishes, that he did not sow the wind and reap the whirlwind of a disappointed life. To all who seek to know and do the will of the Lord a testimony will be given of the right course to pursue. Yet many who feel that they have truly received a testimony that it is right for them "to gather" think of nothing but "getting out" as soon as possible.

There is a work to be done by every Saint before he is prepared to leave the land of his fathers. The work in the House of the Lord; the performing of its ordinances both for the living and for the dead should be primarily the great object of all gathering to-day. The principle of vicarious work for the dead is a most precious one to all the Saints, and we have no higher, nobler mission on earth than that of opening the doors of the prison-house for our loved ones who have passed into the spirit world. It rests with us, here in the fatherland, to carry on the great work of turning the heart of the fathers to the children, and the heart of the children to their fathers, and of connecting all of our kith and kin in the bonds of eternal salvation. The preparation for that work must be done here—the records obtained and the genealogies gathered. The work should be undertaken prayerfully, and with a deep sense of its importance; and, for each one who earnestly engages in it, the Lord will open up the way by which it may be accomplished, and he shall have added joys and new testimonies.

The spirit of Temple work should be born here, not on the other side of the water. Once in Utah it is, for many, too late to think of enjoying this won-

derful privilege. Only with great difficulty, at great expense and after long years can England or the continent be revisited. No Saint should think of emigrating without having thoroughly prepared himself in this particular. Each man should collect the records of his ancestors, and his wife should compile her genealogy as well. Then they can labor unitedly, and have a common interest in this most sacred and beautiful phase of our religion. When their labors here are completed the Spirit of the Lord will reveal it to them; and then, whether in the prime of life or in the feebleness of old age, whether in comparative poverty or blessed with this world's wealth, they may gather home with the people of God, bringing their sheaves with them, prepared to finish their work on earth and to stand as saviors on Mount Zion.

YEAR by year the conflict between ecclesiastical creeds and religious Truth becomes more intense. Thoughtful people have long since ceased to regard Truth and the creed as identical, or even as synonymous, and this very fact has made men first students of, and then believers in the "higher criticism," and, finally, pronounced agnostics. Almost nineteen hundred years ago Mary went to a sepulchre in which she expected to find the body of Jesus. It was empty. "They have taken away my Lord, and I know not where they have laid him," was the cry of her agonized heart, as she realized that the One who had brought to her light and life and peace, had forever gone from her sight; that her labor of love was fruitless. To-day the sincere seeker for eternal life is in the same condition as was Mary of old. Many professed ministers, who have the courage of their convictions, declare the Old Testament to be a mass of allegory, its God a myth; the New Testament a collection of parables and uninspired homilies. From the very Christ they remove the mantle of divinity. His death is despised; His atonement ridiculed. And the world, from its depth of darkness, sorrow and sin, repeats the old cry: "They have taken away my Lord, and I know not where they have laid him!"

How long will it be ere this world recognizes the truth that the Savior has truly arisen; that He is with His Church as He was in the days of Peter, and James, and John? The sepulchre is, indeed, empty, and so long as mankind looks into the sepulchre for light and salvation, it will find naught but emptiness and desolation—the cast-off tatters of human traditions, or man-made creeds. But Christ lives and His Church lives. This is the message of the everlasting Gospel that is being proclaimed in the earth to-day. Let no one be ashamed of bearing these glad tidings of great joy in the midst of opposition, insult and persecution, for only through this Gospel can the world be redeemed.

W. M. W.

A DISTRICT MEETING of the Burnley branch, Liverpool conference, will be held in Victoria Rooms, Victoria Street, off Hargreaves Street, Burnley, on Sunday, January 31st, 1903. Services begin at 2:30 and 6:30 p.m. All are invited.

ARRIVALS.—The following Elders for Great Britain arrived in Liverpool ex s.s. *Majestic*, Wednesday, January 13th, 1904: John A. Booth, Nephi, and George Reed, Calder's Park.

APPOINTMENTS.—Elders John A. Booth and George Reed have been assigned to labor in the London and Nottingham conferences respectively. Elder William O. Creer has been appointed president of the Birmingham conference, vice Elder Homer J. Rich, released.

RELEASES.—President Homer J. Rich of the Birmingham, and Elder William C. Randall of the Grimsby conference, have been honorably released to return home per s.s. *Cretic*, January 21st, 1904.

RELEASE CANCELLED.—The release granted to Elder Edward T. Capener has been withdrawn, as it was given under a misapprehension as to his physical condition. Elder Capener's health has so much improved that he is again engaged in the active work of the ministry in Leeds conference. The statement that he had requested his own release was an error, although such was understood to be the case when the item was published, and we regret the injustice done him.

NOTES FROM THE MISSION FIELD.

A LETTER from Germany, received by President Grant, states that the opposition to the work of the Gospel in that country is not so violent as it was a few months past. One baptism is reported and several applicants are prepared to receive this ordinance at the first convenient opportunity.

THE Netherlands mission is at present subjected to concerted opposition on the part of the press of Holland. The newspapers of that country are devoting considerable space to articles antagonistic to the Latter-day Saints, all evidently inspired at the same source. Nevertheless the work of the Lord continues to progress and, as is invariably the case, good is bound to result from these open attacks of the adversary.

PRESIDENT J. W. BOOTH of the Turkish mission reports that, although the necessities of life are cheaper in Aintab than they have been for many years, nevertheless there is much destitution among some of the Saints. The principal occupation for the women is the weaving of rugs, at which they earn from two pence to ten pence per day. Even with this meager wage, the poor pay a more honest tithe than do some of those who are abundantly provided with this world's goods, and they naturally receive spiritual blessings in proportion to their faithfulness.

FOR some time Elder Lofter Bjarnason has been laboring without a companion in Iceland. He has recently been joined by Elder John J. Thorderson, of Cleveland, Utah, who reports the weather at Reykjavik extremely cold. During the winter months these brethren are completely isolated from the outside world, and they have to endure many discomforts during the long Arctic night of which the missionaries are ignorant. The ministers of the

established church are of course hostile to their efforts, but the people hear them gladly.

President John A. Hendrickson reports the condition of affairs in the Christiania conference as most satisfactory. The thirty Elders who are laboring in that conference are doing a grand work, and the membership of the Church is constantly and regularly increasing. Elder Hendrickson says: "It is a usual thing to have 500 to 600 at our evening meeting. Last Sunday we had to put many additional benches in our hall that has a regular seating capacity of 520, and three-fourths of those present were strangers." It is not only the humbler classes that attend these meetings, but also ministers and well-to-do people. The accessions are of thoughtful, intelligent, well educated people, who have long been waiting to receive the Gospel in its purity, and who cannot be deceived by mere pretensions.

Writing from Zurich, President Levi E. Young, of the Swiss mission, says: "Just before Christmas I went into Austria. On my way to Vienna, where I went to visit our brethren and see our Saints, I stopped off in the city of Innsbruck to visit some friends. I was taken from my hotel before daylight one morning, and for two days and a night I was a prisoner in an Austrian prison. If you can imagine a hell on earth, you can know what a jail in that country is. The police found out that I was a Mormon missionary, and as a result, I was arrested on the charge of coming there to send a family to Utah. Of course after a thorough examination I was set free. I was released on Christmas eve and continued my journey well and happy. Of course my nerves were unstrung for a few days. I am now in the best of health. My testimony never was stronger, and the night I got out of jail I could have climbed to the top of the highest church tower and proclaimed the Gospel, I was so happy."

PROGRESS OF THE TEMPERANCE CAUSE.

The agitation that is taking place on the subject of drinking is a good preparation for the ultimate recognition of the importance of the keeping of the Word of Wisdom as a requisite to health, happiness and prosperity. In England there is a strong movement toward the restriction of the number of public houses; and the semi-teetotal pledge, that does away with the drinking of all intoxicating beverages between meals, is another step in the right direction. Public opinion is also becoming more pronounced against the employment of young women behind the bar. The employment itself is not actually immoral, but every woman who acts as a barmaid is, to a certain extent, a temptress of men, and it is only reasonable to expect that she should be subject to constant temptation. Whatever her private character may be, when she becomes a servant of the devil she cannot hope to maintain the reputation for virtue that is a woman's highest honor; and these are the things that thinkers who have the welfare of the country at heart are beginning to realize.

In America all classes of employers are more and more required to be total abstainers. It is only a matter of time when no person who indulges in liquor

will be given employment on any railroad. New rule books of the roads entering Chicago, without a single exception, contain this statement: "The use of intoxicants by employes while on duty is prohibited. Their habitual use, or the frequenting of places where they are sold, is sufficient cause for dismissal." The first part is old, the second new. It is not now regarded as enough that a railroad man refrain from drink while on duty; he must also keep out of temptation while off duty.

In the matter of temperance, especially with regard to the use of spirits, wine, beer and tobacco, the Saints should be an example to the world. Not only should they be total abstainers themselves, but they should positively discourage the indulgence in these things by others. Above all things they should have nothing to do with traffic in those things the use of which as beverages is forbidden by the commandment of the Lord. In Utah the simple fact of being a publican or selling spirits is a sufficient ground for disfellowshiping the offender, and what is wrong in one place is wrong in another. Better a thousand times poverty with honesty and virtue, than ease and luxury and the devil's wage—for the wages of sin is death.

The Spirit of the Lord will not be with those who wilfully go contrary to His commandment. We cannot defile these bodies of ours and still keep them temples of the Holy Ghost. On this subject no Latter-day Saint can take neutral ground. He must be advancing either the cause of righteousness or the ends of Satan. He must be trying to further the redemption of the world or its ruin. If there has been indecision and weakness in the past, let it forever be done away with, and let perfect strength and fearlessness mark our attitude toward all the forces of sin.

FEED MY SHEEP.

BY JOHN T. SEAICH.

JUST prior to His ascension, Jesus made the repeated charge to Peter, "Feed my sheep." The circumstance is associated with Christ's question, "Simon, son of Jonas, lovest thou me?" to which Peter replied, "Yea, Lord; thou knowest that I love thee."

This was no idle command. It embodied Peter's duty to the Church, and not alone did it refer to the spiritual needs of the people, but it embraced their temporal wants also. James, in illustrating the necessity of both faith and works, said: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

Christ knew by experience the sharpness of hunger, and the sorrows peculiar to mortality. It is recorded that He fed the multitudes with loaves and fishes, and administered constantly comforts to the people. It is also stated in the Acts of the Apostles that seven men of honest report were chosen especially to see that the poor were not neglected in the daily ministration. The Bible throughout makes charity an important feature of the Gospel.

King Benjamin in speaking to a humiliated and repentant multitude, as

recorded in the Book of Mormon (Mosiah iv), teaches them, by the Spirit of God, of their duty to the Creator, and of the love and charity that should exist among themselves. In exhorting them to love and serve one another, he says: "Ye yourselves will succour those that stand in need of your succour; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish." In pursuing the theme he continues: "Perhaps thou shalt say, the man has brought upon himself his misery, therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have; for both food and raiment, and for gold, and for silver, and for all the riches we have of every kind? King Benjamin reasons that the Lord has answered their prayers, and abundantly blessed them, and that they in their turn should be willing to assist and bless others. He also counsels the poor—those who have not substance to give others. He tells them to encourage the feeling within their hearts that, if they had, they would give.

The Gospel to-day teaches that we should love and assist one another, visit the sick, and do good to those who are less fortunate than ourselves. We, as Latter-day Saints, must not neglect our duty and the opportunity of helping to alleviate the poverty and sufferings of those among whom we mingle. The Relief Societies and Fast offerings are great aids in meeting the needs of the poor and distressed, and the work of these institutions is productive of much practical good. Although it may not be possible to organize and put into operation a Relief Society in every branch, still all Saints have the privilege of observing the Fast day, and donating the means saved thereby for the benefit of the poor. This self-sacrifice is approved and acknowledged of God, and blessed are they who engage therein.

The purpose of this article is to encourage the work among those lacking the necessaries and comforts of life, those who are sick and afflicted, and those who are passing through trial and adversity. Also to commend the love and charity of those who are ever concerned about the welfare of others. In the description of the judgment, as portrayed by Jesus, there are those who have fed the hungry and clothed the naked, cared for the stranger and visited the sick. Concerning their deeds it is said by the King: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

CURRENT EVENTS.

THE DEVELOPMENT OF MEXICO.

Among the nations that have dealt liberally and justly with the Latter-day Saints is the Republic of Mexico. In the valleys of Chihuahua and Sonora our colonists have every right and privilege that they can desire. They are

prosperous and happy, and the Mexican government recognizes in them a strong factor in the political stability of the country, and an inestimable influence for civilizing and elevating the Mexican and half-breed population of the adjacent districts.

In Southern Mexico Utah capital is beginning to be interested in the rubber industry, and every facility is afforded for the exploitation of companies and the cultivation of the heretofore unproductive lands of the *tierra caliente*. One large company recently promoted to develop a rubber plantation is to be managed by Benjamin Cluff, Jr., well known for many years as president of the Brigham Young Academy, at Provo.

Nor is it only toward the Mormons that the liberality of Mexico is shown. Within the past month the Mexican government has advanced General Snyman 500,000 dollars on twenty-five years' credit toward the purchase of lands to be colonized by two hundred Boers within three years. The Boers are to be exempted from military duty and taxation, and the lands are to be partitioned.

Any nation that acts with such justice toward the oppressed is raising herself in the scale of civilization, and is sure to be prospered. It is no wonder that Mexico is rapidly coming to the front as a producer and as a really important power, and that the stability of her government stands in marked contrast with the revolutionary despotism of the Central American republics.

MILLIONAIRES' GIFTS.

An American paper, the *Chicago Tribune*, has been recounting the benevolences of some of the multi-millionaires during the year 1903. Mr. Carnegie is the most conspicuous figure in the group, having given $5,595,000 for library buildings in the United States. In addition to these he has given $350,000 for a library in Toronto, $100,000 for libraries in England, and $125,000 for a library in Barbadoes. Over $6,000,000 has gone to colleges and scientific institutions. One of his noblest charities is a pension fund for disabled workmen in the Carnegie Steel Works, to which he has given $4,000,000. His total benefactions amount to $25,824,500. He has not touched his principal, nor has he given away this year's income, which is $50 (£10 10s. 0d.) every minute.

Mr. J. D. Rockefeller comes next on the list. His income is larger than Mr. Carnegie's, yet he has given away but $3,044,597, and more than one-half of this to the University of Chicago. Henry Phipps has given away $1,835,000, of which $1,500,000 is for a noble purpose, a free home for consumptives. Dr. D. K. Pearsons has given $200,000 to five little colleges, and $50,000 to charity.

Last on the list comes Mr. J. Pierpont Morgan, "the American king of finance." He has given away just $10,000 to the American Achæological School in Rome, whose dozen or so pupils are watching the forum excavations. It is very evident that some of those who have obtained the most money, and have been the least scrupulous as to the way in which it has been acquired, do not agree with Mr. Carnegie'e statement that it is a disgrace to die rich.

The man who lives simply and justly and honorably, whether rich or poor, is a good citizen.—Theodore Roosevelt.

WHAT OF THAT?

"Tired; well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, work while it is called to-day.
Coward, arise! go forth upon thy way.

"Lonely; well, what of that?
Someone must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness; work on!

"Dark; well, what of that?
Didst fondly dream the sun would never set?
Didst fear to lose thy way? Take courage yet,
Learn thou to walk by faith, and not by sight,
Thy steps will guided be, and guided right.

"Hard; well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned, learn it then patiently.

"No help; nay, 'tis not so.
Though human help be far, thy God is nigh!
Who feeds the raven, hears His children cry;
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home."

—GOETHE.

DIED.

BLADEN.—At Maindy, near Cardiff, January 10th, 1904, William Bladen, aged 81 years. He lived and died a faithful Latter-day Saint. Funeral services were held on January 16th, in charge of President David W. Davis. The remains were interred in Whitchurch cemetery, and the grave was dedicated by Elder Joseph B. J. Hawkley.

GOULD.—At Canton, Cardiff, January 11th, 1904. William Thomas Edwin Gould, infant son of William Charles and Florence Martha Gould, born June 3rd, 1902. Interment in Cathay's cemetery; services in charge of President David W. Davis.

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